7. The priests express into the vessels this juice which is to be purified, the bestower of abundant food.

8. The ten fingers, the seven priests, express this (juice), well-weaponed,[1] and yielding great exhila- ration.

SI'KTA **XVI. (XVI.)**

fishi, deity, and metre as before.

VargaVi. }. They who express thee, the juice of heaven and earth, do it for the foe-destroying exhilaration (of IXDBA) ; thy flow rushes as a swift horse.

9. In pious rite by our fingers ^re mix with the milk (the *Soma},* the bringer of strength, the sender of kine, who envelopes the water.

10. Cast into the filtering cloth the unassailable invincible *(Soma},* abiding in the waters (of the firmament); purify it for the drinking of INDRI.

11. The *Soma* of him who is purified by worship flows upon the filter and settles in the place common with the ceremony.[2]

5. The *Soma* juices flow to thee, INDHA, with praises, giving thee vigour for the great conflict.

G. Purified in his woollen robe, and attaining all honours, he stands as a hero amidst the kine.[3]

[1] Sayan a says the word *sicuyudha* is used to show that the *Suma* lias power to sluy the *JRdkshasas**

" The vessel called the *dronalwlasa.*

[3] The *Subta* being nilxc-d with milk, here called Ly metonymy
"kiue."